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Early austerities and excessive labors made of Hecker a physical wreck when little more than fifty years of age, and the last years of his life were full of weakness and suffering. Space does not permit any account of his important literary labors or of his popular lecturing against Protestantism. That he was deeply in earnest it is difficult to doubt. He did not apparently feel the incongruity of his evangelical preaching with his profession of subjection to a corrupt hierarchy. The writer of this biography no doubt counts upon finding many confused and perplexed minds that will be led by his narrative to ignore or accept the papal system, with all its tyranny and corruption, for the sake of the evangelical zeal of the Paulists. ALBERT HENRY NEWMAN.

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DE GRATIA CHRISTI ET DE LIBERO ARBITRIO. Sancti Thomæ Aquinatis Doctrinam breviter exposuit atque cum doctrina definita et cum sententiis protestantium comparavit DR. K. KROGH-TÖNNING. Christianiæ: apud Jacob Dybwad, A. W. Brögger, 1898. Pp. 87. Kr. 2.40. [Videnskabsselsk. Skrifter, II, Hist-filos. Kl., 1898, 2.]

THIS dissertation was read before the Christiania society of sciences, and is handsomely printed as part of the proceedings of this body. The author apologizes for his imperfect Latinity, due to absolute lack of experience in writing the language; but it seems to the reviewer to be very passable. One might read half through the dissertation before making up his mind whether the author is a Lutheran or a Catholic. He seems to be a nominal Lutheran, but, like English High-Church men, he has become enamored of Roman Catholic theology, and repudiates the distinctive teachings of Luther. The purpose of the writer is to demonstrate the absolute falsity of the vulgar opinion that "the Christian church itself of the Middle Ages, and likewise the Roman church of the following centuries, succumbed to semi-Pelagian errors." The author scouts the "miserable opinions" to which Luther gave currency, that St. Thomas is "the reservoir and depository of all heresy, error, and obliteration of the gospel," and maintains that he and the Roman church, whose recognized "doctor" he has long been, represent the true evangelical teaching regarding grace and free will, intermediate between semi-Pelagianism and the extravagant exaggerations of Augustinianism set forth by Luther and some of his followers.

After elaborately demonstrating the position of authority occupied by St. Thomas in the Roman Catholic church, he proceeds under seven questions, concerning "the necessity of grace," "the essence of grace," "the division of grace," "the cause of grace," "the effects of grace," "the remission of sins," "justifying faith," and "merit," to set forth in his own language Thomas' teachings, to show how the Roman Catholic church has confirmed these teachings, and, by citing his most extravagant expressions, to show that Luther fell very far short of the moderate evangelical teachings of Thomas and the Roman Catholic church. The author reaches the conclusion that "the Protestant theologians of our time, not being fettered by deterministic and pantheistic opinions, speak of merit and reward as good works," and show a strong inclination to return to the teachings of the church of all ages, unwarrantably interrupted by Luther. He believes that "a silent reformation," involving a return "to the principles of the church of the ancient and mediæval time, especially through the restoration of the ethical principles to which the Reformation of the sixteenth century . . . did not concede a sufficiently ample place," is in progress, and in this he rejoices.

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DIE ANSCHAUUNG VOM HEILIGEN GEISTE BEI LUTHER. Eine historisch-dogmatische Untersuchung. Von LIC. RUDOLF OTTO, Privatdozent der Theologie an der Universität Göttingen. Göttingen: Vandenhoeck & Ruprecht, 1898. Pp. 106. M. 2.80.

LUTHER always held the traditional doctrine of the trinity, as it had been set forth by Augustine, and as it was taught in the Roman Catholic church. Hence his doctrine of the Holy Spirit was the traditional western doctrine. Yet in the earlier period of his ministry he sometimes used language which seemed to make the Spirit subordinate to the Father and the Son, quite contrary to the thought of Augustine, which he accepted. He did not intend to do this, however, and indulged in such expressions inadvertently, and because he was not a systematic thinker.

Moreover, while he accepted the traditional dogma concerning the Holy Spirit, he departed from it in his doctrine concerning the Scriptures and in his doctrine concerning faith, and thus there arose certain